

When you fully realize and register the meaning of Allahu Akbar in your mind and in your heart that leads and entails another matter. A matter that's neglected by many or most possibly a matter that's essential throughout one's life and one's ibadah especially in blessed days like these. It's an avenue to the gate of Allah subhana ta'ala. When you realize Allah is the Most Great like you say, you need to lay down the carpet of humility to Allah so he can elevate your dunya and your akhirah.

When it comes to dealing with Allah subhana ta'ala strip yourself of any tiny atom's weight of pride or even what's less than that because entry upon Allah is sought through many various congested avenues and many crowded gates like the gate of zakah, the gate of hajj and charity and dawah and the gate of Siam. One of the shortest easiest paths and least crowded gates is the gate of humility to Allah سبحانه و تعالى.

Humility to Allah سبحانه و تعالى is constantly seeing one shortcomings no matter what type of deeds you've done constantly feeling in the heart and expressing on the tongue and in ibadah humility to Allah سبحانه و تعالى. lillahi Wahidul Qahhar go to Allah سبحانه و تعالى in complete humility and watch the dunya and come at you from ways you didn't perceive it. And it's only those with internal purity who can attain this.

Like someone nicely put it he said your path to Allah سبحانه و تعالى is two steps the first step is to step on your own neck and the second step is entry upon Allah what he means is showing your complete full humility grants your entry upon him. Ya Allah you are The Gaani The All-Sufficient, the One who's free of all wants, the One who's worthy of all praise. I'm poor, I'm destitute, I'm impoverished Ya Allah grant me some provision. Ya Allah You're the Almighty Aziz You are the One who couldn't grant someone low like me Izza so grant me Izza grant me grace Al Aziz ya Quawi you're the old strong you're the all-powerful i'm helpless i'm weak and feeble and frail so strengthen me Ya Quawi and he will strengthen you.

Express that weakness to Allah that's humility to Allah and He will suffice you from humility of having to ask anyone else. Honor and dignity can never be attained except with humility in submission to Allah. Your level of honor is your level of humility to Allah.

In some of the most noble special conditions and situations of the Messenger ﷺ Allah refers to him in the honorary term of, the slave, the slave of Allah a term that entails humility to Allah سبحانه و تعالى. In the journey of Israel a miraculous moment he's referred to with the honorary title of the slave of Allah سبحانه و تعالى.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى
الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Glory be to the one who took his slave sallallahu alaihi wa salam. In dawah a noble task Allah subhanahu talah refers to the messenger ^{صلى الله عليه وسلم} as a slave.

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

72:19

In revealing the book to him. And the descending of the angel upon him.

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

25:1

And the ultimate challenge to the Kuffaar.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

2:23

If you're in doubt about what we have revealed to our slave. In the most noble conditions and situations where Allah subhan ta'ala refers to the messenger sallallahu alaihi as a slave a term entailing humility to Allah تعالى و سبحانه. Because humility to Allah تعالى و سبحانه is a crown of honor. Surrendering to Allah is victory. Submission to Him is prestige in humility to him his honor. There is no one who showed his humility to Allah more than the Messenger sallallahu alaihi wasallam and therefore there's no one who was more dignified and honored in granted fame more than him. I said your level of honor is your level of humility to Allah تعالى و سبحانه.

When you feel the earth closing in on you with trials. Seek shelter and refuge in humility to Allah and you will see its vastness open for you with drastic changes “Munkarat” “Bidah” “Shirk”. All spreading around the sheet of wildfire. Those fallen off the path one after the other left and right those taken detours to avoid scrutiny, those diluted, those instilling doubts. It's incumbent upon a stranger to turn to Allah سبحانه و تعالى in the utmost humility. Asking Allah تعالى و سبحانه like a person drowning in the ocean to keep him or her steadfast.

Yesterday they were speaking in big terminology about the pinnacle of Islam. The top of the hump. The highest point. The head. Today they are diminishing concepts of tawheed or fighting exactly what they previously alleged to stand up and fight for.

The linguistic meaning of the heart kaalb in Arabic comes from alternating and turning around. The term from the same root word is used in describing the alternating of the day and night.

الْأَبْصَرُ لِأُولَىٰ لَعِبْرَةٍ ذَلِكْ فِي إِنْ وَالنَّهَارَ ۚ اللَّيْلَ اللَّهُ يُقَلِّبُ

[24:44]

Allah سبحانه و تعالى alternates a day and night and he alternates the hearts. In the poem i just mentioned the poet is trying to say the heart comes from the meaning of alternating so beware over your heart from alternated. In sahih Muslim

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ
الْوَهَّابُ

The hearts of the sons of Adam are between the two fingers of a man as one heart, He turns that heart in any direction He likes. And the Messenger of Allah ﷺ made that Dua O Allah turner of the hearts turn my heart towards your obedience.

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَىٰ دِينِكَ

strangers today may get lonely and they may need solace and comforting at times. Put that forelock on the floor in humility to Allah سبحانه و تعالى and don't raise it until he alleviates your heart. When the Arab in jahiliyyah had wars, sometimes they would take captives and then there would be a ransom paid or they would be an exchange or they would just release them. Before they would release the captives, they would permanently mark the forehead of the captive because they considered the most honorable of a human the forehead. And marking it with a permanent cut or a mark was to degrade in shame and humiliate that person for the rest of their life. And they would use it later on in poetry to shame them. A believer puts that most noble part the most honorable of him, the forehead, the forehead on the ground on the lowest point on the dirt where people walk in humility to Allah سبحانه و تعالى only for Allah سبحانه و تعالى that humility to Allah سبحانه و تعالى is exclusive. So exclusive that a muhadin would rather take a beheading than place that forehead on the ground for anyone other than Allah سبحانه و تعالى. The more humility you have towards Allah سبحانه و تعالى the more He raises you in honor and in prestige and in status, the more He gives you, the more he satisfies you.

With humility to Allah سبحانه و تعالى in the battle of badr when muslims were a third of the number of their

enemy the consequence with humility to Allah سبحانه و تعالى

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

a manifest ultimate victory in a triumph.

Humility to Allah سبحانه و تعالى when the messenger is supplicating “Oh Allah grant me what you promised me! Oh allah grant me what you promised me oh Allah if this small band of believers are destroyed you will not be worshiped on this earth”.

Dua of the Prophet

“O Allah, grant me what You have promised me, O Allah, give me what You have promised me. O Allah, if this small band of Muslims perishes, You will not be worshiped on earth.”

"اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي اللَّهُمَّ آتِ مَا وَعَدْتَنِي اللَّهُمَّ إِنَّ تَهْلِكَ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدُ فِي الْأَرْضِ "

[10:56]

Humility!

When Abu Bakr is placing the mantle back on the Messenger ﷺ shoulders. Because it's fallen off because he ﷺ was expressing his humility to Allah سبحانه و تعالى. Abu Bakr was telling him your lord will suffice you and your lord will fulfill for you that which he promised you and He did.

In Hunayn, the tables were turned. This time the kuffar were nearly a third of the number of the believers. There was a slight deficiency in this topic. أَعْجَبْتُمْ كَثْرَتَكُمْ. Pride is the opposite of humility. Slight pride seeped in.

أَعْجَبْتُمْ كَثْرَتَكُمْ

We outnumbered them. With that slight pride at outnumbering them. Allah سبحانه و تعالى wanted to teach them a lesson because they were held at a higher standard.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۖ وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّذَبِّرِينَ

[9:25]

When you do the simplest of adkar, do it with humility to Allah سبحانه و تعالى. When you leave the house you recite your adkar, combine it with humility in your heart to Allah سبحانه و تعالى He'll protect you, He'll raise you, He'll guide you, He'll save you, He'll grant you provision. If you're going to your job, He'll grant you prestige. He'll grant you status, knowledge, success, wealth, whatever else you need.

In the biography of Abdul Rahman ibn Abdullah Al Soaybi from Andalus. Ibn Kathir talking about him said he had a poem which was like an intro to his dua full of meaningful humility to Allah سبحانه و تعالى.

Arabic Poem

Better than all that and more eloquent and meaningful and more summarized than that and easier to translate is what Allah سبحانه و تعالى said.

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ 55:7

In humility!

تَضَرُّعًا

In humility to Allah. Tame your heart in humility to Allah and follow it with humility in your words and in your action, in your ibadah. Let your heart before your tongue and actions express humility to Allah سبحانه و تعالى. Ask Al Kareem The Generous but combine that with humility to Allah سبحانه و تعالى. What's astonishing is that we need Allah سبحانه و تعالى we're desperate from Him and He doesn't need us,

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ 28:8

He is free of wants and needs. He's self-sufficient. Yet with affection Al-Wadud asks us to ask Him, so He can give us. It's just as astonishing as no one when leaves the generosity of Al-Karim and refuses to plead at the gate of the one who welcomes him and is able to help him and give him and he goes and humiliates himself to someone who slams the door in his face or hangs up on his face or sends his son out to tell him my father is napping.

People get annoyed at your existence and presence let alone at your demands. While Allah سبحانه و تعالى never gets bored or tired nor rejects anyone who turns to him in humility. Humility to Allah is to put the forelock on the ground and cry like a child who never stops until he gets what he wants. Humility to Allah سبحانه و تعالى is to keep knocking on the door until he until it opens for you.

Abu Darda (RA) said Arabic Dua 15:30

Abu Darda (RA) said the door is destined to open for someone who persistently knocks.

We emphasize as we always do and as we always should, the proper physical way to make salah, the proper physical way to make sujud, the details like the seven bones we make sujud on but many neglect to include the heart. The heart that should dive in sujud before the bones all in humility to Allah. A heart that goes down in sujud to Allah and then feels tranquility and sweetness and nearness to Allah would never want to rise back up. Once a scholar was teaching his students a lesson he said it's the dogs of that shepherd over there because the dogs used to keep the sheep together. He said of the dogs of that shepherd over there bark at you and come to attack you what do you do? One of the students said i'll throw stones and fend them off with stones and ward them off with rocks. He said if they come back at you again what do you do? He said I'll throw more stones at them. He said if they come back at you again what do you do? He said I'll throw more stones at him. He said that's all useless because they're gonna

keep coming back. Why don't you just go to the shepherd over there and tell him to keep your dogs away and with a small gesture because they listen to their shepherd with a small gesture you'll never see those dogs again. You humiliate yourself to dogs when all you have to do, is go to the shepherd and with one gesture he'll keep them away from you.

وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ 16:60

Why belittle yourself going left and right to resolve your issues leaving the One who controls us more than we have control over our own selves. A marital problem, who can make your spouse have a change of heart? Disobedient children, who can guide them? Delayed marriage, who can send your spouse from ways you never perceived? Loss of a loved one, who can heal their heart but Allah? Health issues, who can cure you but Allah? **He has more control to cure the sadness and loneliness and depression in your heart than you have over your own self.** Enter in humility to the gates of the One who not a creature but he holds its He holds it by the forelock.

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

[11:56]

I put my trust in Allah my lord and your lord not a creature but He holds it by the forelock. Why is the verse expressed like this? Back in the day when someone had full control over someone else the Arab back in the day would say

Arabic Statement : 19:05 Ma Nasiyatul fulan illah Nasiati fulan bi yadihi fulan.

Allah سبحانه و تعالى said

مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا

Not a creature but He holds it by the forelock. They used to say someone had control over someone else; he has them by the forelock. Beautify your ibaddha with love and humility to Allah سبحانه و تعالى.

After Musa alayhis salaam watered the flocks for the girls in the story that we all know and we were taught as kids. He went to the shade and expressed humility to Allah

He said

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

I am in true, dire need Ya Allah for whatever provision you have in store for me. What happened? Immediately After he expressed his humility to Allah سبحانه و تعالى he got a job, he got a wife and he became a messenger of Allah سبحانه تعالى . Humility to Allah سبحانه و تعالى is a treasure. Don't forsake it. And our time is up.

إِلَهَ لَا أَنْ أَشْهَدُ وَبِحَمْدِكَ اللَّهُمَّ سُبْحَانَكَ وَأَتُوبُ أَسْتَغْفِرُكَ أَنْتَ
إِلَيْنَا